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MORE

"AWFUL DISCLOSURES,"

IN

A DIALOGUE

BETWEEN

A SCHISMATIC ARMENIAN-ROMISH-PRIEST,

AND

AN ORTHODOX CATHOLIC:

PROVING

A LETTER FROM THE PRIEST

TO BE WRITTEN BUT "WITH INK,"

AND

NOT "IN THE SPIRIT OF THE LIVING GOD."

"Now THE SPIRIT speaketh expressly, that in the latter times some will separate themselves from the ROMAN FAITH, giving themselves up to SPIRITS OF ERROR, and to doctrines TAUGHT BY DEVILS. Speaking FALSE THINGS THROUGH HYPOCRISY, having also the conscience CAUTERISED. CONDEMNING THE SACRAMENT OF MARRIAGE, THE ABSTINENCE FROM MEATS," &c. 1 *Tim.* iv. 1-3.

From the Arch-Bishop of Bordeaux's New Testament, "carefully revised and corrected," and "so translated that a Roman Catholic might find in it explicit statements of the peculiar dogmas of his Church." See Cramp's Text Book of Popery, pp. 57-60.

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MDCCCXLIX.

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MORE "AWFUL DISCLOSURES," &c.

THREE PROPOSITIONS.

No. I.

"I will not have the Holy Church proved by human documents, [*i. e.*, not by either Apocryphal Books, which "*are not canonical;*" nor by "the commandments of *men*, which turn *from the* TRUTH:"] but by the Divine Oracles." St. Aug. Finch's Sketch. p. 152.[1]

No. II.

"He, who, in any the least degree, either changes or varies the Scriptures, is guilty of sacrilege, and is worthy of death." "For, can two [*i. e.*, the Church, with the Word of God;] walk together, except they be agreed?" St. F. de Sales, Contr. 129; Amos iii. 3.

No. III.

Roman Catholics are pledged neither "to take nor to interpret the Holy Scriptures otherwise than according to the UNANIMOUS *consent of the Fathers.*"

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[1] Being told by Bishop Jewel that a *little poison* requires a *great deal of treacle*, be pleased to turn to the passages herein quoted. J. *(Jewel, First Portion, Parker Society,)* p. 80. A more curious document does not exist, than one that was privately sent in 1553, to Pope Julius III., drawn up by several Bishops, most strongly recommending him *by no means whatever* to allow the reading of the Bible in the vulgar tongue; for if once the people were aware, not only of the *differences* that exist between their faith, and the Word of GOD; but also the manner in which it is often *directly opposed* to them; it would be impossible to make their clamour cease. *Rèponse, &c. au Mendement, de l'Archevêque de Toulouse*, p. 183. *An excellent work.* In 1686, *the Bordeaux New Testament was printed.* See Cramp's Text Book, p. 57. Bishop Kidder's "Reflections" on the Bordeaux New Test. are out of print, which is *greatly* to be lamented. See the Title page. In 1824 *Leo* the XII., and the *Emperor of the Turks*, wrote against the distribution of the Bible, *just in proportion as they had reason to fear it.* See Rèponse above, p. 180. Whereas one Waterworth, a priest, declares, "That in *Rome itself ... there is no restriction or restraint whatever. ..... We* encourage and exhort the people to read the Scriptures *quite as much* as Mr. Venn *can do.*" Hereford Dis. p. 47. Pilgrim. to Rome. And the *Earl of Arundel and Surrey* is reported to have said, "I am a Catholic in communion with Rome—by conviction, by examination,—*confirmed by the study of those Scriptures which we* [*Papists*] *are* SAID *not to be permitted to read,*" *&c.* A letter from Pisa, Dub., Wm. Curry, jun. These are most "*unreverently misensed*" *contradictions;* for, again we read, "Receive not *Bibles*, books, &c. offered to you by a betraying hand. ..... The snake is hidden in the grass, and you, in the midst of the most devout and mellifluous expressions, may find there [*in the Bible, &c.*] concealed, THE MOST VENEMOUS VIPER OF HERESY." R. Melia, Lond. Sardinian Chapel, Mar. 18, 1845.

A DIALOGUE, &c.

PART I.

Orthodox Catholic. Considering, Reverend Sir, that just as "Tertius" wrote, by desire of St. Paul, to the Romans; so now you write to me but in subservience to your "*Task-Master,*" *Rome;* only that as he wrote "by the *Spirit,*" so you "but with *Ink.*" He, as a "witness" in *favour of Jesus Christ;* and you, as serving *Anti-Christ.* In communing and reasoning together, while analyzing this, your *Roman* Epistle; let us continue to speak with our usual freedom, one to the other. Allow me, therefore, Rev. Sir, to ask; "As it does not even become you to have names in common with *heretics,*" how, conscientiously, you can address me, as your "*dear brother in Jesus Christ?*" Because, if so, to what end or purpose could it be—that the several "Door-keepers of their god," offered up such holocausts as were sacrificed to *Rome-Moloch,* in 1572, 1685, &c. &c.?[1] If a "*heretic*" be your *dear brother in Jesus Christ*"—why was F. Cellario, in being first seized—"caused to be killed," in being burnt alive?[2] We know why Aonio Paleario suffered. For he being asked three several times, "On what it was he *altogether grounded his hopes;*[3] resolutely replied—That it was *but on Jesus*

[1] "Butchers that made a ROMAN HOLIDAY."—*Missionario Apostolico, &c., &c.*

[2] M'Crie's Italy, pp. 401, 156. John xv. 20.

[3] Pope Gregory xvi. says the same of the Blessed Virgin Mary.

Christ." [1] Now although, Rev. Sir, in being thus "*taught by Devils,*" a doctrine so at variance with "*The Roman* [2] *Faith,*" was it with "*well doing,* you put *to silence* the ignorance of this foolish man?" For consider, Rev. Sir, that, "except their bonds, we would that we were altogether such as were these," our "*dear brothers in Christ Jesus.*" Being told, that it is "The blood-thirsty that hate the upright." That "*It is written,*" those "that are born of the flesh persecute those born of the Spirit." [3]

Armenian Romish "*Priest of Christ and of Mary.*" [4] Pray have not popes an absolute and lawful power [curtailed a *little,* it is true, since November, 1848] over *all parts of the world,* to *seize as often as they please,* and to inflict merited punishment on *heretics?* [5]

O. C. When it can be done with *safety,* Ciaconia and Car[l]. Bellarmine recommend the destruction of *heretics.*[6] And, so mysterious are the ways of GOD; that, "for a time, and times, and the dividing of time;" although allowing themselves to be called "the Lord's Christ;" these, "the good Shepherds," [7] *there at once,*[8] were allowed to have power in blaspheming GOD "to shut up heaven!" [9] GOD, nevertheless, "loathing them in his soul; as they, in their souls, abhorring Him," were "consumed in biting and devouring each the other!" Consequently, *therefore,* Rev. Sir, you are of opinion, are you; that (as "the *Catholic* Church especially taking care to hold that, which

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[1] M'Crie, p. 156. [2] See the Title page.

[3] "The Bartholomew Breakfast." "Un glorioso fatto." "Set apart by the All-powerful Redeemer," &c. "About two hundred were murdered in the Archbishop's palace."—Smedley's France, pp. 30, 50, 39.

[4] "Hearken to what *Peter* and *Paul* say."—Jewel, p. 25.

[5] M'Crie's Italy, p. 401. [6] Edgar's Var., p. 235.

[7] Mariolatry, p. 83, &c. [8] Triceps Bestia Edg. 55.

[9] "Bipedum omnium magnissimus."—D'Aubigné, vol. iii. 510.

EVERYWHERE, and ALWAYS, and BY ALL, has been believed; for this is truly and properly CATHOLIC,[1]) it is now to be *lamented*, that AS in 1572, 1685, &c. his *Holiness*, the meek and humble follower of the lowly Jesus, is prevented from chanting "the *Te Deum*" for the slaughter of all the remaining *heretics?*[2] But, Rev. Sir, although this, and *much more in favour of their Holinesses may be urged*—yet, still we would ask, whether your thus addressing a "*heretic*" as your "dear brother in Jesus Christ," is not to renounce all honesty; to walk in craftiness; and to handle the word of GOD deceitfully?[3]

P. of Mary. That is just as *you* take it, "dear brother in Jesus Christ." But, observe, that whether we use the very words themselves, or not; we ever *inculcate*, that it is the end that justifies the means; as is seen especially in "*The* MORAL *Theology of Saint Liguori.*" Nay, as is *approved* by this *Saint*, are we not bound to teach, that, "When there is just cause of necessity *or utility*, any one *may in double speaking* [even] *in* AN OATH, ALTHOUGH OF HIS OWN ACCORD, COMES FORWARD TO SWEAR."[4]

O. C. Alas! my brother! And is it with such armour as this—"For *the whole armour of* GOD;"—that you expect to stay your foe? But if so, no wonder that in upholding such "*moral Theology*," as is this, of "*Saint Liguori*, that you refuse to accept the works of Bishop Jewel:—and condemn "*The Awful Disclosure*" made of "*Saint Liguori's moral Theology*," offered to you, as "*Ridi-*

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1 Diff. of Rome, p. 6. Thus upheld by *Rome.*—Apoc. Sketches, p. 225.

2 "Vgonottorvm Strages, 1572;" a medal struck by Gregory xiii. to commedorate the "Glorioso fatto" of St. Bartholomew.

3 "As the priests' lips *should* keep knowledge," is not "this to be called of *Christ*, while serving *Anti-Christ?*"—J. p. 382.

4 "AWFUL DISCLOSURE of SAINT Liguori's MORAL THEOLOGY," by Blakeney, p. 74.

culous ;" saying that "*Caricature*[1] *is not adapted to persuade the reasoning mind :" and that "Protestants are so unlogical,"* &c. Adding, also, that Protestants are wrong if they suppose the Pope, &c. can establish *any new article of Creed,"* &c.[2]

What, Rev. Sir, when it is taught, that "Whatsoever novelties the Pope institutes; whether in the Scriptures or not: that *whatever he ordains is true, divine et beatifiant ?"*[3]

What, when "your dear brother in Jesus Christ" is forewarned that "It is necessary to *salvation*" (*i. e.* since the "revealed" Creed[4] of P-i-o-u-s IV., in 1646:) "to believe the Church of *Rome* to be the mother[5] and mistress of all Churches." Forgetting, surely, that that "Church" which is now at Babylon—ROME, had its *beginning* at "Jerusalem."[6] What, "no *new* Creed," Rev. Sir, while, nevertheless, it was decreed at Trent in 1546, that, "The three Creeds already *then in use*, were all that was *necessary* to be believed; and that they were the *firm* and *only foundation* against which the gates of hell shall never prevail ?"[7]

No, No Rev. Sir, call the Vatican, if you will, "*Christ's holy home.*" Uphold, that "the Pope can transubstantiate

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[1] From the Priest's Letters. "Can any two *priests* look each other in the face *without laughing ?*"

[2] Be pleased to keep in mind, that that "lover of whatsoever things are true," Dr. Wiseman, says, "*Keep* EVER *to the author's meaning.*" "As goads, nail fast these words of this master of assemblies." Essays on Rom. 382. "Search the Scriptures."

[3] See Hungarian Confession Vindicated. Nisbet.

[4] "The Apostacy," by O'Sullivan; and the Old and the New Creed.

[5] Notes of the Church, Refuted." 103.

[6] Were not Jerusalem, Cæsarea, Antioch, &c., before Rome ? except that she is the *mother of all superstitions.* J. 421. Acts xv. 22.

[7] "The Old and the New Creed." Prot. Association. So GOOD. Was this the *meaning* of the Council of Trent ?

sin into *duty* and *duty into sin*,"[1]—and as you are permitted so to do, come forward, if you will, "of your own accord on *oath so to swear:*"—but, still, a *transmutation there will be.* So that "our enemies themselves being judges;" it must be allowed, that nothing that is either "ridiculous, or a *caricature, or unlogical,*" will *out-*"*caricature*" such an assertion as is this of yours, *viz: That you have no new Creeds! &c.*

Why, has not a *New-man*—"departing out of the way, in causing many to stumble, in *corrupting the covenant*"—succeeded by his "Developments" to *prove*, That your Church is nought else but one continued tissue of novelties, under the head of DEVILOPMENTS?[2] And, again, who is it that so "*caricatures*" your Church, as you yourselves do, by your would-be "cunningly devised fables;" your constant renewal of "Decretal Epistles," in support of a pretended, infallible supremacy?[3]

For, is not the *assumed* supremacy of your Popes[4] altogether smashed by Pope, *Saint* Gregory I., who wrote, "GOD keep it far from any *Christian* mind, that any man should take so much upon himself"—*i. e.* as to call himself "*Universal Bishop?*" Surely, Rev. Sir, this, at least, is "*adapted to persuade a reasoning mind;*" and not "*un*logical," when a *Sainted Pope* declares, that "to call himself, or *to desire* to be called, *Universal Priest,*

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[1] Edg: 131, 2nd edition; and Quesnet's Moral Reflections, that are condemned by Clement xi. as "*blasphemous*," *&c.*, because it was said, that "*the reading of the Holy Scriptures is for every body*," *&c.* Text Book, 52. "Was this the Author's *meaning*?"

[2] Jer. viii. 17; Newman's Essay; "Pious Frauds:" "To save the words, but to overthrow the meaning." J. 447; and the Bishop of Ossory's Charge, 2nd, 1845, is *a jewel.* "THERE we *really* have the Author's *meaning*." A lamp *with oil. No lying words that cannot profit.*

[3] Bishop of Gibraltar's Charge, 1844, p. 25, &c., and J. 172.

[4] As is the "Trash for the Times?"

so with us, for with "*Saint Liguori's Moral Theology*," and his *brother Jesuits* to teach us; we hesitate not to say, that even, "If a man blaspheme without duly considering what he does, however *much* he may be *in the habit of it*, he *commits no mortal sin*."[1] Nor can you be "scandalized" at what we now bring forward, as though they were "*hyperbolical expressions of writing*"[2] unauthorized. For although condemned, it is true, as were the holy Fathers, the Jesuits, by H. H. P. Clem. XIV. still, "as vigorous and experienced rowers, to *save the bark of Peter*,"[3] was it not found *necessary to restore them?* And why not? For are we not *one* in communion, *one* in "*Roman Faith*," and *one in baptism with them; serving and* ADORING THE ONE LORD [GOD THE POPE]?[4]

O. C. So then, where the gates of Hell fail; you trust with the help of *these "vigorous rowers," &c. that the Vatican, "Christ's holy home," "will prevail?"*[5]

P. of Mary. That is just as *you take it.*

O. C. Nay, Rev. Sir, that is just as *you give it.*

P. of Mary. I proceed to say, that moreover, supposing that *abuses* do exist; does not Dr. Wiseman satisfactorily prove—*to himself, at least*—that where *abuses* have been tolerated for a time: they are not only *canonical* but IRREVOCABLE. Nay, they have an authority which may be denied to the *canons themselves?*[6]

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[1] Jesuit Fillinsius. Achill Herald, May 20, 1838.

[2] An expression in the Priest's letter.

[3] Dalton's Jesuits.

[4] "*Quem creant* ADORANT" is struck on the medals of Martin v., Eug. iv., and Adrian vi. See Extr. Baine's Serm. 22.

[5] "Such as are molested with evil spirits." "Devil's apostles." "Looking for judgment, but there is none; for salvation, but it *is far off from us;* we *roar like bears*, and *mourn sore like doves*." J. 115, 418.

[6] Palmer's Epist. Vind. 70. "*Nothing is small that deceives the people.*" J. 95, and Hos. iv. 6.

O. C. As no one can withstand such argument as that, let us go to our[1] next subject, "the Commandments" themselves, and first teach me "THE VERY WORDS IN WHICH THEY WERE WRITTEN BY GOD IN THESE [HIS] TABLES."[2] And so reading, Rev. Sir, in an *authorized* Catechism; however unwillingly to expose you, yet, "*as* ISSACHAR," must we cause you "to couch down between two burdens;" as for example; you unblushing teach that *your ten Commandments* are given "IN THE VERY WORDS" in which they were "WRITTEN BY GOD IN THESE HIS TABLES." Nevertheless—where, in this *your* table of Commandments, is GOD's *second* Commandment *found?* For we find that "the word that goeth forth out of GOD's mouth, has returned unto him *void;* not prospering in the thing *whereunto He sent it.*" Is this "neither to *change or vary?*" &c.[3] Is this "to write, *not in ink,* but in *the Spirit of the living* GOD?"[4]

When, that you may still live on, "after *the manner of the Pagans,*" "thinking it no robbery" to sanctify your own *self-appointed* "Feasts," or *Saints'-days;* you say, "GOD *spake all these words*" *and said,* "*Remember to*

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[1] *Priest.* "Hast thou found me, O mine enemy? *O. C. answers:* I have found thee, because thou *hast sold thyself to work evil in the sight of the Lord,*" &c.

[2] Catech. Pope Urb. viii. Hereford Dis. 100. Paris Catech. 1846, and Pisa Catech. 1844. "As we love GOD, we keep HIS Commandments."

[3] See Prop. No. II. p. 3. Exod. xx. 4—6 is entirely left out.

[4] "I stake my soul upon the doctrine which I hold." Her. Dis. 207. "Shall I pretend to say that GOD *did not know his own meaning?*" Venn's Corres. 115. When GOD said, "Thou shalt *not* make," &c., of course, he MEANS, *Thou shalt make.* When Jesus Christ said, "*Drink* ye *all* of this," &c., of course, he MEANT, "*Eat* this, all of you," &c. And when GOD said, "Thou *shalt labour,*" he MEANT, "REST," &c. What are "the Devil's Sophistries," if these are not? J. 78. What DEVIL-opments, if not these? When Jesus said, "I am the true vine," "I am the door," &c., of course, he meant *literally,* do these "GREAT W.'s," *Waterworth and Wiseman,* pretend to say? or, that we are really to eat *that flesh* "which profiteth NOTHING?" See Notes 2, 3, 4, 5, p. 16.

sanctify[1] *the Feasts ;*" and then, forsooth, having first *obliterated*, in GOD'S *second Commandment*, one of the lights; and given a *false light* for GOD'S *fourth Commandment ;* just as though it were meritorious to deal in *blasphemy*, and "*double speaking ;*" to *prove* that you have "neither *changed* or *varied*" the Commandments; you own that you have *both* "*varied* and *changed them*"—in pretending that your *un*inspired, wrinkled, fallible Church, has *the same authority* so to act; as had the *inspired* Apostles in that their "glorious Church, not having spot or wrinkle, or any such thing"; in honour of the resurrection of the Lord of Life, to *hallow* the *first day of the week* as the Christian *Sabbath.*[2]

What, that is "*ridiculous, or caricature, or unlogical,*" *can exceed this?* And would that it were simply "*statuimus* id est *abrogamus.*"[3]

P. of Mary. These difficulties, dear friend, we can easily obviate: inasmuch, as that we *only* "*admit the Sacred Scriptures according as holy mother Church has held, does hold, or interprets them.*"[4]

O. C. No, Rev. Sir, this *seeming* to be somewhat, obviates no difficulty whatever: on the contrary, you are only "drawing down greater sin upon yourselves as with a cart rope." For, "as a Master of Israel," you should know; that "no prophecy, or teaching of the Scriptures, is of *any private interpretation.*"[5] And besides: supposing even that this arbitrary, or "*perverted Gospel*" of *Roman* faith, TAUGHT BY DEVILS;[6] supposing that this

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[1] See Catech. Paris, Pisa, and Urb. viii.; Note 2, p. 13.

[2] See Drs. Wiseman and Milner in Essays on Rom. "*Unity.*"

[3] J. 55.

[4] Prop. No. II. Creed, Pius iv. "Calling those things which be not, as though they were."

[5] Blessed Luther said, "Now I have the goose by the throat."

[6] Bordeaux New Test. Title page.

YOUR Gospel, so *blasphemous* as it is, *were indeed another Gospel*, WHICH IT IS NOT: but supposing that you "did, or could *fill up a gap*, or *stop a loophole* which *occurs in the*[1] *structure of the original creed*," or *commandments of* GOD; still you are feeding on ashes, you are holding fast *a lie* in your RIGHT HAND, in teaching[2] that GOD SPAKE ALL THESE WORDS, &c. For you must know that these your "*human documents;*" these, *your* "*commandments of men, turn but from the truth;*" and cannot be proved by "*the Divine Oracles.*"[3] You can only "fly to a refuge of his," saying, The end, *i. e. Paganism, or Exeter-ism, or Popery, justifies* your *double-speaking*,—and that SAINT Liguori approves of your so doing, although of *your* "*own accord, you come forward to swear an oath*"—*in* PERJURY![4]

P. of Mary. But observe—although "neither man or angel" may change the "Gospel," that that does not include *the Pope.* No! No! "*Papa, non est HOMO.*"[5]

On the contrary, "the Pope has power to change the Scriptures, either to *encrease* or *diminish* them *as he thinks good.*" So, Sir, teaches "that Church which is at Babylon."[6]

O. C. Good. But to proceed.[7] Further, Rev. Sir,

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[1] Newman's Essay, p. 103. "Is it within?" "How readest thou?"

[2] "With lies ye make the heart of the righteous sad," &c.

[3] Prop. No. I. See 1 Kings xxii. 21—23; 2 Thess. ii. 1—15.

[4] "Thus you strengthen the hands of the wicked, that he should *not* return from his wicked ways, by promising him *life*" *eternal, after his purgatorial torments*, "IN PEACE." "*Requiescat in pace!*"

[5] Edg. Var. 129. "Jupiter-*Papa* god in Bithynia" (J. 362); just as the *Jew-Peter* is *Jupiter* now at *Rome*, or Gaeta. St. John also says, "Papa," &c. Apoc. 17, 4, 5.

[6] *Hung. Conf. Vind.* Quoted also by Elliott in *Horæ Apoc.* What says "*Friend*" Luca's "Tablet" to these confessions? See "A letter to the Earl of Shrewsbury." "*Babylon is Rome;*" *St. Jerome. Finch's Sketch.*

[7] Ezra iv. 1-6.

" standing you to the face, (as Paul withstood *Peter, then an Elder; since a Pope:* because he was to be blamed, *as we think you are:*) lest we be carried away with your *dissimulation;* allow us to ask, whether it be that " the Cup of the New Testament " is withheld in your " *remembering in all things* to keep the ordinances,"—not as you have *improved* upon them : — in this instance, in making " *gaps, or loopholes:*" No! No! *but* " *as they were delivered unto us?* "

Because we would ask, where, without " sacrilegiously changing,[1] or varying the word of GOD," " Jesus said, *Eat ye* ALL *of this?* " or, where " Jesus said, Take, *drink, this is my blood?* " Was it where you say in your mass, " Who, *the day* before He suffered," &c.? It being in your own Vulgate, " In qua *nocte tradebatur*," &c.[2] We ask these questions, because, if, as you are told, " To *separate*[3] the mysteries be to commit *a great sacrilege* "—surely to *corrupt the Word of* GOD, must be a *still more heinous crime!*[4] And yet this is done, where " the words are graven as with an iron pen, and with lead in THE ROCK," which *should* be to THE CHURCH " for ever."[5] " *Alas! my brother!* " is it thus, that " as a schoolmaster you would bring '*your opponents*' to Jesus Christ?" Being so taught " by *an old prophet in Bethel,*"[6] are ye " not ashamed; yea, even confounded" at being made " to

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[1] Prop. No. II.

[2] Cotter on the Mass, 232; Matt. xxvi. 20; Mark xiv. 17; 1 Cor. xi. 23; Paris Catech.

[3] Pope Gelasius. J. 256. Prop. No. II. See note 4, page 13.

[4] " *Paralogismus,*" *&c.* " The *true* cause or meaning you suppress " (J. 44), *and you know full well for what end.* Whereas it is said, " *Cursed . . . is he that destroyeth the text.*" J. 229. Prov. xxx. 6; Rev. xxii. 18, 19. " How readest thou? "

[5] " *Absolute submission to the Church,*" *&c.* Ess. on Rom. 92.

[6] " The *safer way* is to walk by the *Scriptures.*" J. 377.

couch down" under "the reproach we cause you to bear?" For, observe,

First, That "*after the manner of Pagans*" you may promote *Idolatry;* you are detected in altogether leaving out the *second* Commandment of your GOD. And then, secondly, to *exalt* the worship of your hero-gods, that *conjointly* they may be respected as is the Lord of Life; you "*equal*, and *liken*, and *compare*" the Saints' days with *the Sabbath. Thus "setting up false witnesses."* [1]

Then, again, as though it "were a light thing to commit all these abominations,[2] you return to provoke GOD's anger" by "treading under foot the blood of the Covenant, as an unholy thing, doing despite unto the Spirit of Grace;" who has Himself declared that "*without shedding of blood is no remission*" *of sin;* "changing, varying," interpolating the Word of God; "lengthening, or shortening it, just as though it were *the stirrup leathers of a saddle:*"[3]—or, what you make it, merely "an old wive's fable." And know, that,

It is altogether in vain you bring forwards one or two deluded *schismatic* isolated *fragments,* broken off from *other*[4] Churches as being exempt, and *allowed as a boon* to communicate "in keeping *in all things the ordinances, as they were delivered unto us:*"[5] this proves but that "the familiars

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[1] Just as O'Sullivan detects Al. Butter in translating "Honorarium ADORATIONEM," "Honoured!" Denying also that the images are worshipped in *Latria!* Apos. p. 392. See note 1, p. 11.

[2] "Whosoever forbiddeth the things commanded, or commandeth the things forbidden, is ACCURSED." Basil, J. 207. Prop. III. Reading these passages from Bp. Jewel, are we to wonder that the priests, after having accepted the work, refused it?

[3] St. F. de Sales, in his "Controversie," which he says, in speaking of Calvin, &c. Poor De *Sales* forgot how dangerous it is "to touch PITCH."

[4] Again to quote that Hero Luther where he says, "GOD willing, I will make a hole in Tetsel's drum." And oh! that we may so do, Rev. Sir, in the drum of your ear, that henceforth you may "hear the voice of the Charmer."

[5] Schismatic Greeks OR Armenians.

have said, Peradventure they will be enticed; and *we* shall *prevail against them:*" for "whosoever shall keep the whole law," and yet, "*though he wist it not,*" through *wilful* "ignorance," offend in one point, "is guilty of all."[1]

Alas, "*alas, my brother!*" Knew ye not that "Satan entered not into Judas, till *after he had received the sop?*"[2]

And here, "that as seers ye may be ashamed,—as diviners confounded,—covering your lips; for where is your answer from GOD?" before ending this, the first part of our answer to your Epistle of "*Roman Faith;*" allow of a few words of digression from your "dear brother in Jesus Christ."[3]

Pray, who, Rev. Sir, that possesses "a Testament"[4] in his own favour, perjures himself in producing a *counterfeit to his own loss?*[5] Who, that has the credentials of "an ambassador," works *wilily with false documents?* or, who, that is "the messenger of the Lord of Hosts," "concealeth the words of the Holy One," as you do?

Are you not convicted by each of the propositions we have quoted; do they not "stand staring and looking upon you?"

We are told that "the roaring lion walketh about, *seeking* whom he may devour." Yet, he roareth not, till secure of his prey.[6]

So, Rev. Sir, like the lion, "in *voluntary humility;*" in

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[1] For, after all, "Such are *false* Apostles, *deceitful* workers, *transforming themselves into the Apostles of (Anti-)*Christ."

[2] "*So she caught him,* and *kissed* him, and said, . . . *I have peace offerings with me,*" *&c.* "*But she lied.*" "So now ye sow much, but bring in little," &c. Hag. i. 6, 7.

[3] "*Let no man beguile you with enticing words.*"

[4] "O my people! what have I not done for thee? yet ye testify against ME."

[5] Bordeaux New Test. False commandments—corrupted Bibles, &c.

[6] At Gaeta, in "*voluntary humility,*" the Pope prays to "THE Mediatrix"—"THE *One Sole Advocate in Heaven:*"—but in *Protestant England, the Bishops* pray directly to GOD. When does *Rome's right hand* forget its *cunning?* "The heart worketh iniquity—with the mouth to *destroy his neighbour.*"

"*double speaking,*" in *pious frauds;* oh! how *softly*, how *humbly* do you advance, "prophesying not unto us *right things,*" but "in speaking unto us *smooth things,*" as unto "*a dear brother in Jesus Christ,*"—prophesying *deceits;*" lest, no doubt, our souls should "escape the snare of the fowler." For, were "the wolf to say, O my dear, let me in, that I may[1] shew you what *great teeth I have. Would the door be opened?*"

And, "*the beast,* that cometh up out of the earth," [*who can*[2] *tell from whence; perhaps it may be from Gaeta!*] were it, in speaking, "*like a dragon,*" *to put on one side the two horns; i. e.* the Lamb's *skin;* with the which it is *disguised;* who would not at once perceive, that it was anything else than THE LAMB [*i. e.* "THE LORD'S CHRIST!!!"] for the which *it would feign pass!*[3]

But more immediately still, as a striking and *un*feigned exemplification of these our parables; as A SHOW OF THE FRUIT,[4] produced from *Saint Liguori's moral Theology in double speaking,*[5]—*as in double acting;* let us suppose, when enfeebled by disease, and stretched on a bed of death; *a poor, ignorant* man, to be visited, perhaps "*in the twilight, in the evening, in the black and dark*[6] *night,*" by a *rich* "*Catholic*" lady; "*a great woman;*" of a great and lordly family:—who, approaching gently and softly; just as *the lion or the wolf* would come "in voluntary humility"—*fearful of frightening a kid:* and thus insinuatingly, and in

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[1] A profane old wive's fable. [2] See Elliott.

[3] "*The stump only of Dagon is left.*" "His heart is set *as the heart of* GOD." See Ezek. xxviii.; and Ext. Baine's Serm. 22.

[4] Surely this is that of which the Bordeaux New Test. forewarns us, of "speaking *false things through hypocrisy, having also the conscience cauterised,*" *&c.*, so that it is *dead to all principle of truth!*

[5] "Know ye not that to be joined to a *.....*, is to be *one body?* and this *Saint,* what is he but a *.....*?

[6] *He being* YET "*ignorant of Satan's devices!*"

a most bland manner towards this her "*dear brother in Jesus Christ.*" Yes, let us suppose this, "the Catholic" lady, thus coming "*delicately,*"[1] to convince the *poor, ignorant* man, that she is come to "*snatch him from the jaws of the* INFERNAL DESTROYER,[2] *i. e. from that heresy by which he has hitherto been defiled; being above all others that which pertinaciously upholds tenets contrary to the* [ROMAN] *faith,*" &c. And that this "Catholic" lady, a "lover of whatsoever things are true," "*previous to his becoming a member*[3] *of her holy Church, reads such prayers as any profession of Christians might say; and after that, frequently reads to him such prayers as Catholics only make use of.*"[4] [*Her own words.*]

Suppose this, Rev. Sir; *and it is no fiction:*—and then, *dispassionately we ask;* whether so to act, be not at once a direct exemplification of "*Saint Liguori's moral Theology*"—*a direct "departure from the faith" of the Bible, to "the Roman faith;"*[5] *and "the giving heed to seducing spirits"—"spirits of error, to doctrines taught by devils?*" is it not to[6] creep "in voluntary humility" as the lion, to seize his prey? as "the wolf, *in sheep's clothing?*" as the hidden snake in the grass,"[7] to sting? and, above all, as "*the un-*

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[1] May it be *like* "*king Agag.*" *As to her doctrine.*

[2] Recantation, 77. A prayer used by *Apostates* at Florence. Oh! how *blessed,* so to be ACCURSED!!!

[3] "The people are destroyed for lack of knowledge." "Whom ignorantly SHE worshipped, Him declare we unto her." "The man that doeth this," &c. Bp. of Gibraltar's Charge, 38.

[4] A PRIORESS. See Coventry Standard, October 8th, 1847. "*But she lied.*" "Should we *again* join in affinity with the people of *these abominations,* in *breaking the Commandments?*" In these, the words of the lady Prioress, we may suppose that, at least, we have *her meaning.* And, "If she does not lie, we cannot but think what she must appear to be." "Sir, Unless you lie—you are a rascal." Dr. Johnson.

[5] From Liguori's teaching,—Was she not "*to take heed to speak* ALL *that the Lord*" ["*her God, the Pope*"] "*hath put in her mouth!*" Title page.

[6] Title page. [7] End of note 1, p. 3.

clean spirit speaking by the mouth of the FALSE PROPHET," TO DECEIVE ?[1]

Thus then *the poor, ignorant* man, being now turned aside unto "the Catholic" "crooked ways" of the "Catholic" lady—or, as[2] you express yourself, in speaking of a *like perversion from the truth,*—"having been *enlightened by* GOD'S *holy Spirit to comprehend*[3] *these the points of the Catholic* [*Roman*] *faith;*"—yes, the *poor, ignorant* man, having, through the "flattery of her lips, and the much fair speech" of the "Catholic" lady, been brought to "taste of her grapes, and of her figs." Having entered "her vineyard," "even our enemies themselves being our judges;" we will leave it to them to decide, whether "the clusters of grapes" produced, be from "the[4] brook Eshcol," or, "of the vine of Sodom, and of the fields of Gomorrah." Whether "the basket contains very good figs,[5] THE FIGS FIRST RIPE;[6] or whether they be such *very naughty figs,* so *bad* "*that they cannot be eaten.*"

As also how, transgressing against the GOD of their fathers, *the* ROCK *of their* "OPPONENTS;"—"going a whoring after the gods" that "the smith hath fashioned;" we will, with GOD'S blessing, set forth in this,

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[1] "Thou shalt *persuade* him, and *prevail also; Go forth, and do so.*" Being "delivered to do *all these abominations.*"

[2] See what Irenæus saith "*of dismembering the limbs of Truth.*" J. 260.

[3] Priest's letter. Oh! how ACCURSED, so to be *blessed!* Note 2, p. 20. "To make one proselyte, and when he be made, ye make him twofold more a child of hell *than yourselves.*"

[4] Bordeaux New Test. &c. Moral Theology. Glories of Mary. Psalter of Bonaventura, &c.

[5] Whether the Mysteries of the Scriptures are "grief, torment, and pain to the Devils" only, may be judged of, from the care with which they are suppressed and corrupted and vilified by the priesthood. They are seized this spring at Florence. See note 1, p. 3; and J. 327.

[6] But say they, "*We will not walk therein.*" Jer. vi. 16.

PART II.

KEEP THE THREE PROPOSITIONS IN MIND.

O. C. As is asserted, can it be possible, Rev. Sir, that by certain *Wisemen*,[1] MARIOLATRY was altogether forgotten in the instruction of one, lately "*snatched*[2] *from the jaws of the* INFERNAL DESTROYER;" although "*enlightened by* GOD'S *holy Spirit, to comprehend the points of the Catholic*" [ROMAN] "*faith?*"

Armenian-Romish-Priest of Christ, and of Mary; starting back most indignantly; replies,—MARIOLATRY *indeed!*" "IDOLATRY![3] can a more frightful charge be laid to the score of any *Christian?*" When, even to "worship the creature, CON-JOINTLY with the Creator, we consider as an ENORMOUS CRIME."[4]

O. C. This, Rev. Sir, is mere "*mammering.*" Ye say that ye are perfect; but we will prove you. Ye no longer "feed beside *the Shepherd's tent;*"—the footsteps *of the flock* "*ye have lost.*" "Wisdom shall not die with you." A feather, or a straw is sufficient to shew from what quarter is the wind.

We read, "that in the second visit"—some French prisoners told[5] that truly blessed woman, the late Elizabeth Fry: whose name is said to have been "*a word of beauty:*"

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[1] To see what a priest of "the ROMAN faith" is, turn to Turton's Obs. on Wiseman; Palmer's Letters; and his Gris. Vind.; and Tyler's *Prim. Chris. Worship*, Appendix, &c. "There he is to be seen without so much as a fig leaf to hide his shame."

[2] It is so said of Sibthorpe.

[3] Dr. Wiseman's own words. Ess. on Rom. 329.

[4] From the Priest's letter. And another "lover of whatsoever things are true" hath it — that "*Accursed is the image worshipper. Accursed are they who worship any but the One true* God." And "*Accursed are they who acknowledge any but* ONE *Mediator,* THE LORD JESUS." Waterworth's own words. Her. Dis. 97.

[5] Life of Eliz. Fry, 271, 391.

that "since her first visit, they had thought and talked so much of *religion*, that they had subscribed to purchase"—not a *Bible*—but, "*celle-là*, pointing to an image of the Blessed Virgin." And afterwards, in the Pyrenees; those simple-minded peasants, in entering into conversation with that sainted woman, E. Fry, assured her, that they "ADORED THE VIRGIN IN THOSE PARTS." [1]

But, Rev. Sir, in alike discarding both feathers and straws, if "*misliked*" as "*unreverently misensed*" [2] by you—forewarning me as you do, against "*hyperbolical expressions* of writers" *unauthorised;* from unexceptionable writers; men famous in *your own congregation*, as men of renown; choose for *yourself*, "five smooth stones," as "out of the brook;" and we *will see*, whether with them, themselves "*being witnesses against you*," we cannot "stay you in the name of the Lord of Hosts."

First then, as according to "*the Roman Faith*," Romanists "implore GOD [3] that they may be taught by the *admonitions of Saint L., &c.* Holy mother Church declaring that "his works, *after having been more than twenty times rigorously examined, have been found not to contain one word deserving of censure; read, Rev. Sir, what follows,*[4]

P. of Mary, reads. "ALL *is subject to* MARY'S EMPIRE, EVEN GOD HIMSELF." "OUR SALVATION IS OFTEN MORE SPEEDILY EFFECTED BY INVOKING MARY, THAN IN

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[1] Of course they *worship* her; or, for what end *dethrone* "the great High Priest, Jesus, the Son of GOD," to place *her upon the Throne of* GRACE? as it is said she is. Glories of Mary, Ital. Ed., Livorno, 1842, p. 199. The inscription of Heb. iv. 16, is also over the front of the Church of *Sta. Maria della Grazia*, ROMA. The worship of the B. V. is strictly forbidden also by St. Epiphanius, as "Queen of Heaven." See Palmer's letters, v. 74; and Prop. No. III.

[2] J. 32 and 4. Is it written? "Search the Scriptures."

[3] Five are chosen, *viz: Saints* Liguori, Bonaventura, and T. Aquinas; with two Popes, *viz:* Pius vii. and Greg. xvi. First Saint, Liguori.

[4] "Awf. Disc." 38, 23.

CALLING UPON JESUS." "MARY IS THE DOOR OF SECURITY —THE FOUNTAIN OF GRACE—AND THE MEDIATRIX BETWEEN GOD AND MEN."[1] "MEN HAVE BUT ONE SOLE ADVOCATE IN HEAVEN, AND IT IS YOU, HOLY VIRGIN." Then we are told that Jesus, [forgetting His promise:] *casting out* those who come to *Him*, permits men to go to the Father, otherwise than by Himself. The Blessed Virgin passing them into Paradise—and causing "*skeletons*" *that are running over the mountains, from over the impassable gulf, to be "pardoned their mortal sins!"*[2]

And, as the last passage we will quote from this *saint*—we will show, that "Christ is not to tread the wine press alone:" for, "as you have clothed me [says Jesus Christ] with your humanity, I shall invest you with my DIVINITY." . . . "Why should not the mother enjoy, CONJOINTLY *with the Son, the honours of Royalty?*"

O. C. Be pleased to proceed next with *Saint* Buonaventura.[3]

P. of Mary reads on. "Sixtus V., recording with approbation the speech[4] before made by P. Sixtus IV., *viz.*, "That the *Holy Spirit* seemed[5] to have spoken in him," [*i. e.* in St. Buonaventura] "wills and decrees that both *publickly* and *privately*, in schools, colleges, &c., &c., the *Saint's* works shall be cited, brought forward," &c.

As for example, where the *Saint* says in addressing the

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[1] See in note 4, p. 22, how "the great W." curses Saint Liguori!

[2] Glor. of Mary, Dubl. 41, p. 137, 186; Ital. 213; Dubl. 145, 177, 167, 169, and 28. Here we have Newman's "*Deification* of St. Mary" fully DEVIL*oped*. Newman, p. 405. The priest says, to worship the Creature CON-JOINTLY with the Creator is AN ENORMOUS CRIME. "The great W." says, "*Accursed* is he who worships any *but the One true* GOD"—or GODDESS, should have been added.

[3] The *Second* Saint.

[4] Venn's Corres. 76.

[5] "*But he lied.*" However, as "the Prophets" of old "prophesied falsely," why not now "*the False Prophet himself?*"

Blessed Virgin, "Incline to us the countenance of GOD, COMPEL HIM TO HAVE MERCY ON SINNERS"[1]—*as on the travelling gentleman's skeleton above.* "Thou didst FORCE the uncreated word to take flesh from thee."[2] "Through the fulness of thy grace, *the contents of hell rejoice in being liberated.*" "The Lord" [even this verse is applied to the Blessed Virgin!!!] "*The Lord said unto our Lady, Sit, mother, on my right hand,*" &c.

And are you [the Priest of Mary asks, in the words of his letter,] are you, my friend, "scandalized at these expressions as *hyperbolical?*" I acknowledge, that these expressions, taken by themselves, are, in *their plain and literal sense, indefensible, and blasphemous,* which no *Catholic will deny: but that they are not incapable of a modified and orthodox meaning, in what is called* AN ACCOMMODATING SENSE, *is also equally certain.*"[3]

O. C. GOOD. Only allow with your brother—"Priest of Mary," that this, "the Psalter," so highly recommended by their *holinesses, contains "most awful blasphemy:"*[4]—then; how in an "*orthodox*" *manner, or meaning, it is to be taught, as "Roman Faith," in "an accommodating sense;" you can settle between yourselves.*

So far, we have two *Saints,* as witnesses to prove that it is not "the Lord whom ye have chosen to serve." And next,

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[1] Her. Dis. 174. Are these things taken from "*the Lamb's Book of Life;* or but written with *Ink,* and not in the *Spirit of the Living* GOD? Prop. No. I.

[2] "Ahab served Baal a little,"—these "great W.'s" serve their gods not a little. "The *Bigot* will not reason; the *Slave* dare not; and the *Fool cannot reason.*" But is it to be a *bigot,* or *illiberal, to condemn such appalling blasphemy as this?*

[3] Waterworth's own words. Venn's Corr. 103. These two "great W.'s" being so agreed, may well "walk together." Prop. No. II.

[4] Waterworth allowed that the Psalter contained "MOST AWFUL BLASPHEMY." Her. Dis. 175.

as "the voice of the *Pope* is the voice of GOD;"[1] be pleased to read what follows;

P. of Mary reads, "Jesus, Joseph, and Mary, I offer to YOU my heart and my soul."[2]

"Jesus, Joseph, and Mary, assist me in my last agony."[2]

"Jesus, Joseph, and Mary, may my soul expire in peace with YOU."

O. C. And is *this,* Rev. Sir, such a prayer as *any Christian may* SAY *to* GOD?[3] Who, "as a jealous GOD," declares that "He will be worshipped and served *alone.*" That he will no more "give His glory to another, than His praise to graven images!" When H. Martyn heard the blessed name of his Saviour, *blasphemed,* he burst into tears! And do you, calling yourself a *Christian,* "liken, compare, and equal" these *sinful* creatures with the adorable GOD-MAN, Jesus Christ? Is it thus *you* determine not to know anything save Jesus Christ, and Him crucified? What, are these sinful creatures worthy with the Lamb that was slain, to receive power, "*conjointly, together,*" &c.

Is this, Rev. Sir, what your boast is, in these "*the points of your* [*Roman*] *faith, to be enlightened by* GOD's *holy Spirit?*" And in refusing to "take counsel of the Lord," in *these the awful visitations* of "coming events, that cast such portentous shadows *before:*" will you still "add sin to

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[1] *Third* Witness. Pope Pius VII. "The voice," &c. Words of St. Liguori, Mariolatry, 85. The two "great W.'s," vying with each other, *even this prayer of* Pius VII. *is vindicated,* Palmer's lett. v. 36. And yet, surely, this is one of those awful bursts of *Vatican thunder,* which the voice from heaven tells us to *seal up and not to write.* Apoc. Sketches, 109.

[2] Christ being here worshipped with *demons, or dead men,* well may it be called a "ROMAN *faith,*" as being "*taught by devils.*" Title page.

[3] It is modest to write "SAY," St. Aug. having said "We must in the prayers that we make to God, not chirp like birds . . . *they know not what they sing*" . . . any more than do the unlearned when they hear *Latin* read. J. 8. 1 Cor. xiv. Note 4, p. 20.

sin," in proclaiming GOD to be a liar, in saying that the Blessed Virgin Mary is "*Immaculate?*" when "the Divine oracles" assert, that "ALL—ALL *have sinned, both Jews and Gentiles;*" *and, that to say otherwise, "is to make* GOD *a liar.*"[1] Or, will it extenuate your guilt in saying you are AUTHORISED, in blessing, to pray *to this "most blessed Trinity for a triple benediction;"* inasmuch as by "the voice of a Pope, which is the voice of GOD," you are assured that "GOD has taken St. Peter into the fellowship *even of the* INDIVISIBLE TRINITY!"[2] What, at the bare mention, or idea of such "A UNITY IN TRINITY" do you not shudder,—when,"*conjointly* to worship or serve the creature with the CREATOR," you yourself declare to be "AN ENORMOUS CRIME?"

"As with the mother, so with the daughter." As with "the Church," "SEMPER EADEM," so with the Priest. As is seen from the early corruptions of "*the Roman faith,*" when the fathers first prayed for the *repose of the dead;*[3] well might it be said, that unless "the LORD direct our steps,—our feet go down to death,—our steps take hold on hell:"[4] for, the first corruption soon imperceptibly glided off into the greatest DEVIL*opment;* namely, instead of the Blessed Virgin being prayed FOR into her "DEIFICATION,"[5] in being placed directly, as the Jehovah GOD himself, upon the "Throne of GRACE"[6]—it being proclaimed, *that* "ALL *is subject to* MARY'S EMPIRE, EVEN GOD HIMSELF."[7]

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[1] "A heretic is one who understandeth the Scriptures otherwise than the sense of the Holy Ghost requireth." J. 261. Is this also one of Jewel's "ridiculous caricatures."

[2] Lectures for the Times, 309. "Indivisible." Bonaf. viii. J. 439.

[3] Pope's Rom. Misquotations, 70.

[4] Ancient Christianity throughout.

[5] Newman's Essays, 403. "Mary is omnipotent." Glory of Mary. Dubl. 138.

[6] "Ad thunum GRATIÆ, scilicet ad MARIAM." Glory of Mary. Livorno, 199, &c. Note 1, p. 23.

[7] Glory of Mary, Eng. 137. Note 4, p. 12.

And here, observe, Rev. Sir, we have no "*hyperbolical expressions of unauthorised writers:*"—yet, necessarily *the dethronement* of "the Great High Priest, Jesus, the Son of GOD," who "in all points was tempted like as we are, *yet*" *He, alone,* "*without sin:*"—and, that too, to make place for;—OR CONJOINTLY TO REIGN WITH one, who, herself, in the temple; *according to the law of the Lord, brought her own sin-offering as an atonement, that she might be clean!*[1]

Own, therefore, Rev. Sir, that now indeed in being conviced of this sin—and "as we speak the truth, why not believe us?" that, "*as Issachar,*" you are brought to couch down under a burden *too heavy to bear!*

For with the Socinian you must either deny that the Lord Jesus Christ, is both GOD and man: or, from "the *habit of blaspheming,*" you must exalt the creature to "*Deification.*"[2]

You must no longer halt between two opinions; "if GOD be GOD, Him only, in worshipping, as a jealous GOD, must you serve." "Babylon the great has already fallen" to Gaeta![3] the god whom you, and "the Cardinals ADORE," "has fallen,[4] and been carried from his place:—the stump is only left"—"and the feet of them which carried him away," LET US HOPE, are ready at hand for YOU! Yes, halt no longer:—"the Devil's wrath is now so great, because he knoweth that he hath but a short time."

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[1] Compare Luke ii. 24, with Lev. xii. 8.

[2] *The blessed Trinity* is represented as *all wrath*, but *Mary* as *all love*. See Isaiah lxvi. 12, 13; "GOD is LOVE." Apoc. Sketches, 114. See also Divine Warning, p. 326. See note 1, p. 12.

[3] Fleming on the Apoc. The *unclean* "*speckled bird*" has now all the *clean birds up against her*. An owl, in Italy, is placed upon a perch at noon day, to attract the other birds. It is well known how *fearing*, he HATES THE LIGHT. Jer. xii. 9.

[4] Fleury. Mariolatry 94. Ext. Baine's Serm. 23. Note 4, p. 12.

"As the deaf adder, ye have stopped your ears;" till now GOD "has sent serpents and cockatrices among you." Three *Saints* as witnesses, witness against you. Thus then, as was "King Antiochus slain *three several times*"—so have we slain you thrice. "Azarias, the son of Ananias"—*alias* "Raphael, one" of YOUR "seven holy angels," you may call upon to present your prayers;[1] but it will be in vain:—"The hearts of the children of men are only known to GOD." So that, as *twice more* you must be slain, pray read on.

P. of Mary reads on. "Pope Gregory XVI.'s Prayers." "O IMMACULATE[2] QUEEN OF HEAVEN, AND OF ANGELS! I ADORE YOU. IT IS YOU WHO HAVE DELIVERED ME FROM HELL. IT IS YOU FROM WHOM I LOOK FOR ALL MY SALVATION." MAY THE BLESSED VIRGIN "WATCH OVER US, WRITING TO YOU, AND LEAD OUR MINDS BY HER HEAVENLY INSPIRATIONS." MARY "IS OUR GREATEST HOPE, YEA, THE ENTIRE GROUND OF OUR HOPE."[3]

O. C. These prayers, Rev. Sir, let us hope "the *poor, ignorant* man" had read to him in *Latin:* or, not being *such prayers, certainly,* "*as* ANY *Christian could use;*" we presume, that "*the Catholic*" *lady* brought them "forwards *after*" *the poor, ignorant man had been* "ENLIGHTENED BY

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[1] 1 Macc. vii. 4; 2 Mac. i. 13-16; and ix. 28; Job. v. 12; and xii. 15. Poor *Jason* says very humbly of his *un*inspired work, that "if *slenderly* and *meanly*, it is *that which he could attain unto.*" 2 Macc. ii. 23; xv. 38. Compare this with Gal. i. 6—12.

[2] *Fourth* Witness, Pope Gregory XVI. Mariolatry, 42, 32, 30. Having this prayer, is it to be believed that a Bishop should, in preaching, venture to say, "*Just as St. Paul prayed to his own converts,* or I pray *to you, I say to you, pray for me, my brethren.* I SAY THE SAME to the Blessed Mother of Jesus Christ, to St. ..... whose acknowledged sanctity has procured for them, through the grace and MERITS OF CHRIST," &c. Ext. Baine's Serm. p. 14. These "great W.'s," and Bishops, Saints, and Popes, all seem to *go but by the dial of* SAINT LIGUORI'S "MORAL THEOLOGY!"

[3] "*Does he know his own meaning?*"

GOD'S HOLY SPIRIT, *to understand these your points of* [*Roman*] *faith ?*"

And for *this your rock*, "*the entire ground of all your hopes, and your* SALVATION," it is; is it, Rev. Sir; that you would have us give up OUR ROCK![1] What, after having been taught, that "Truly our souls are to wait upon GOD;" not upon a god—that "from HIM cometh OUR SALVATION?" And that it is "*the Comforter, even the Spirit of Truth, who is come, that guides us into all truth:*" and not one, who, herself, was formerly prayed *for*. Surely, surely, Rev. Sir, thus in direct, avowed, open Paganism *again, as a dog* to *turn to the vomit*, and as the sow that *was* washed, to go *back to her wallowing in such mire*"—in bestowing upon sin-offering creatures, the *peculiar attributes of the Deity*—whatever "the habit may be of *blaspheming;*" is even infinitely worse than "*not so much as to have known whether there be any Holy Ghost!*"

P. of Mary. Pardon me, my friend. It is ONLY IN "HYPER*dulia*"[2] that we "ADORE the Blessed Virgin," the lower *worship of Doulia is an inferior worship, or service, and we* . . . .

O. C. Consequently, in thus "justifying thyself thine own mouth shall condemn thee;" showing that "in changing the truth of GOD into a lie, you worship and serve the creature more than the Creator, who is to be blessed for ever, Amen," which is "the *mystery of iniquity*," *ripened, and matured.*

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[1] See Deut. xxxii. 29–33. "Unto *us* wisdom, and righteousness, and sanctification, and redemption," as is *the Blessed Virgin Mary to* ROME. From "Christ's holy home," the Vatican, we learn, that "an Indulgence may be had, if it be possible to ravish the Blessed Virgin." But here we have a still greater sin, *viz:* this string of beads of blasphemy offered up daily to her. Can *this also be* "*Indulgenced*" *away into the depths of the sea?*" Apoc. Sketches, 129.

[2] "SIVE TU DEUS ES, SIVE TU DEA." J. 551. "Jupitrix."

Read, we pray you, the following verses, which so clearly set forth how "you were before of old ordained to this condemnation; ungodly men: turning the grace of our GOD into *lasciviousness*, in denying the ONLY Lord GOD, and our Lord Jesus Christ."

P. of Mary, reads. 1st. "*Serve* GOD:" (*i. e.* in Greek, in *Doulia*) &c. 2nd. ". . . *Serving* the Lord:" (in *Doulia*) &c. 3rd. ". . . *doing service*," (*Doulia*) &c. 4th. ". . . turn to GOD from *images to serve* (in *Doulia*) the living and *true* GOD."[1]

O. C. And now, Rev. Sir, "the snare being laid, art thou not taken," before thou wast aware? having striven against the Lord, thou art not only found, but CAUGHT. As "a Priest of Mary's" thou "art detected, decked out in her earings, and her jewels"—wilt thou *therefore* still say that "*this is not to forget* GOD?"

Nor is this all. For the "more *awful disclosure*" must be made known, that, while *your own Bible* declares, that "that which IS MADE WITH HANDS" [namely, a Cross, or an IMAGE, &c.] "is ACCURSED, as well as he who made it," &c. being nothing but "*a rotten piece of wood*;[2] yet, in spite of this, as though they were of the ancient Babylon, that is, of "Roman faith:" "The faithful are called upon to ADORE the HOLY FACE in thanksgiving, for ITS having preserved the Roman Duchy from the havoc of the Cholera." Yes, "ACCURSED" as is "*this rotten piece of wood*"—nevertheless in ADORATION of Latria—the *supremest* worship, is it

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[1] 1st. Matt. vi. 24; 2nd. Rom. xii. 11; 3rd. Eph. vi. 7; 4th. 1 Thess. i. 9. From "IMAGES," Vulgate. See also Lev. xxvi. 1, 30; and Wisdom xiii. xiv. xv. Rom. i. 23; 1 John v. 21, Vulgate.

[2] Wisd. xiv. 1–8, &c. Who but "*Satan*, in *persuading* could have *prevailed*" with you, and *your brother-Priest*, in causing you to set forth, that "GOD is *not* angry when *an Image* of a *holy* person is set up:" as you would have taught me, from Deut. xvi. 22, and Rom. i. 23? Ask, "Is it written?"

to be served, as is also the *Cross*, in a service *superior to the Deity himself!*[1]

For as you have just read in the inspired Volume, while the great Jehovah GOD; "the I AM:" is *Himself* worshipped, or served, in what you yourself designate an *inferior worship*, or *service: viz.*, that of "*Doulia:*" Holy Mother Church sanctions THE ADORATION OF THE CROSS IN LATRIA, THE SUPREMEST ADORATION! Thus then the Jehovah GOD, "the I AM"—as Him also, "whom the Father sanctifies," *you authoritatively* BLASPHEME!

And, that as "*blasphemers*" you may further prove "the last days are come;" you teach by the mouth of this, *the fifth witness brought to slay you;* that "the *images themselves* of the Blessed Virgin are to be ADORED as is she herself," in HYPERdulia: while God—as though He, too, like your "images of rotten pieces of wood;" and your god of paste, "*could see corruption,*"[2]—is degraded thus below the work of men's hands; below the "very gods, after which you go a whoring!" It being not only affirmed, but authorised:—and that in "no hyperbolical expression of unauthorised writers;" but by one of the canonized pillars of your

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[1] Edg. Var. 422. If the "Devils believe and tremble" in *hearing* GOD's word, what SHOULD "the *messengers of the Lord of Hosts*" FEEL, at having thus, in corrupting, blasphemed "the Covenant?" "We do *perfectly* ADORE the reverend IMAGES, and do ACCURSE THEM ["your dear brothers in Jesus Christ," Rev. Sir?] that *profess otherwise.*....." The *honour* given to the *Image* [is *not* given to the *Image*, but] redoundeth unto the pattern." Thus then, IMAGES ARE honoured, that is to say, they *are not honoured:* [but "*perfectly* ADORED."] "As the bread and wine leave *not* their former nature; that is, they *utterly leave their former nature.*" "From the words of that *most fond and lewd second Council of Nice.*" J. 548.

[2] The Hostia. Ps. xvi. 10. "Saint Liguori visited every day the holy Sacrament, and also the IMAGE of St. Mary, BESEECHING FROM THEM, the grace of perseverance." Palmer's Lett. iii. As *a victim*, or a "*Hostia*," the unconsecrated BREAD is offered up *to* GOD. And "the cup," *unblessed*, for *the salvation of the people;* although, *when blessed*, they are not to participate in *the wine!* What *idiotic blasphemy!* See Cotter's Mass, p. 83 and 102.

Church; that "as is the prototype, so shall the *image itself be* ADORED." That is, "*the Cross*" *of* "*rotten wood*" "*in Latria;*" that the "smith and the carpenter have fashioned into the figure" of "*corruptible man.*" And the *image of the Blessed Virgin in hyper*dulia; a worship superior to that in which GOD Himself is SERVED! Can a "*more awful disclosure*" than this be made? Seeing "in the Beloved," no "beauty that you should desire Him"—"in changing the truth of GOD into a lie, you worship and serve the creature, more than the Creator!"

"Alas! my brother!" and *now, still,* with *Wisemen* and *New-men,* in fictitious astonishment; "feigning yourselves to be just men," will you start back indignantly, in hearing the word "MARIOLATRY" pronounced, as did "the Ephraimites" of old, when they, too, like you, were detected?

Moreover, but for "the MARIOLATRY" of your Church—you would not have been addressed as Priest of a sin-offering creature.

P. of Mary. Oh! that is just as you take it. When your *Bible-clasp-breaker,* Luther, so addressed his letter to "T. Braun, *holy and venerable*[2] *Priest of Christ, and of* MARY," observe; that it was *before* his apostasy, in 1507. And, besides, read *Saint Liguori's* works that "are declared not to contain[3] *one word deserving of censure;*" and in his Glories of Mary, so authorised, so approved, we there learn, that "the *principal* office given to Mary, when she appeared on earth, was to *raise man from sin,*[4] and to *reconcile* him

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[1] Judg. xii.

[2] Being *then* "a Bastard, not a Son."

[3] Divers "*spirits of error, doctrines taught by Devils—speaking false things through hypocrisy.*" Title page.

[4] It is said by this SAINT Liguori that "MARY is THE *beginning,* THE *middle,* and THE *end* of our felicity:" (Gl. of Mary, Dub. 179) THEREFORE, "the ALPHA and OMEGA, the BEGINNING and the ENDING," of "ROMAN FAITH." "Then opened He their understandings, that they might understand *the Scriptures.*"

with GOD; *Feed your goats*, said the Lord in creating her." [Where?]

O. C. Indeed! was it so? To become the *Virgin Mother* of the *man* Christ Jesus: who, as *man*, was "*without Father:*" and as GOD, was "*without* MOTHER, *without descent:*" of Him, who as "her *Saviour*," was *to save her*, AS US, from *sin:* was surely, Rev. Sir, "AS A SIGN"—"THE PRINCIPAL OFFICE given to Mary!" And, besides,

Who but GOD *Himself* can forgive, *or* "*raise man from sin?*" *What*, "as a master of Israel," is it as "*one of the peculiar dogmas of your*[1] *Church*," that you thus teach? Is it "*Mary* who *reconciles*, through the blood she shed for us, all things unto *herself?*" As in like manner you bestow upon her the peculiar attributes of the Holy Ghost, in asking her to "lead your minds by her *heavenly inspirations?*"

Is it, too, "with the *Spirit of the living* GOD," that you say "*Mary is* OMNIPOTENT?" Prove that she is: and we will then prove that there "are GODS *two, and* LORDS *two*." For if she be "OMNIPOTENT," it is direct "*missense*" to suppose that she is not likewise *omniscient*, and *omnipresent.*[2]

But *alas!* "*alas my brother!*" that *that* spirit should so "in *persuading*, have *prevailed!*" If, however, with such food as is this your "*Roman faith*"—convenient as it may be

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[1] Last line, Title page.

[2] First, the Blessed Virgin is prayed FOR by Basil, Gregory of Naz., Cyril of Alex., and in a Liturgy ascribed to St. Chrysostom; and *now* she is declared to be "OMNIPOTENT," to be made into "a DIVINITY;" and by Pius IX. to have been *sinless*,—St. John saying quite the contrary: or, that then GOD is made a liar. See note 3, p. 27. The *creature* is *above* GOD! Note 7, p. 27. As Jesus Christ attained the *very lowest abyss of His humiliation*, when, AS "the great whore," "the mother of harlots," "they stripped him, and put on him THE scarlet robe," that he might appear as the personification of SIN: So will His great glory be exemplified, when, "by the brightness of his coming" this "mother of abominations of the earth" shall "be destroyed." "*Come then*," "*come quickly, Lord Jesus!*"

for "GOATS;"[1] you are content; we envy you not. In "the *Beloved:*" in "the *chiefest of ten thousand,*" we find "that *beauty that we should desire* HIM:" and in being "the Priests of GOD and of *Christ:*" and "*the sheep of His fold*" it is, that we glory.

Now, "as the old prophet" of Gaeta would not certainly have *approved* the Saint's saying, "by the word of the Lord," Mary was so taught, "had *he lied:*" from whence is it, Rev. Sir, that this charge is taken?[2]

P. of Mary. Where, *exactly the Saint* took it from, I cannot tell; see Ezek. xiii. 22. Or, probably near where the *Saint* tells us, that "Jesus said in *the Gospel, no one can come to me, if my mother does not attract him by her prayers.*" Or where we prove the early establishment of our mass, in the words, "*They offered to the Lord the sacrifice of the mass,* and fasted," &c.[3] or where St. Paul tells us "We obtain *merit* towards GOD by such sacrifice," &c.

O. C. Be pleased, Rev. Sir, except in your Bordeaux New Testament, to point out any where, where *Jesus* ever says, "*My Mother.*" "*Woman,* what have I to do with thee." "*Woman, behold thy son:*" and to the disciple, "Behold *thy mother:*" these notices of the Blessed Virgin we read; but no where the words,[4] "*My Mother.*"[5]

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[1] Surely "the Centaur is less fabulous," than is such a "Roman" monster, as a *Christian-Marian-*GOAT! See "Dr. Young's Centaur, not fabulous."

[2] Was it from Rev. xxi. 8; or from Jno. x. 1, 9, or xiv. 6; or 1 Tim. ii. 1-5? "How readest thou?" "Search the Scriptures."

[3] Acts xiii. 2; Bordeaux New Test. And a "*more awful disclosure*" cannot be made, than that this "*abomination,* rather than an *oblation,*" requires such *blasphemy* and *lies* to prove it and uphold it! J. 513.

[4] See Prim. Chris. Worsh. "But if the offering up Christ be a blasphemous fable, a dangerous deceit"—(which indisputably it is—) even to those perverted by the "Roman faith;" what wrath, or indignation from GOD, is there, that may not be expected to fall *upon that country,* whose Prime Minister defies the Almighty to vengeance, in sending out as the *representative of his Sovereign—not so perverted—a Governor, who has so daily to 'blaspheme'!*" See "Aids to Prophetic Enquiry," p. 80.

[5] "Before eating, Liguori licked the floor with his tongue." Palmer's Let-

And in such "*moral Theology*" as is this, *of your* "*Bordeaux New Testament*," *is it, that as* "*a schoolmaster to bring us to Jesus Christ;*" you set *Him* forth as "*the way, the truth, and the life?*" If so, no wonder that the late Archbishop of Paris, having been so *instructed* in "Roman faith," should have said, "He hoped to atone for his Archiepiscopal sins by the violent death he died in the street." [1]

Such being the *pollutions* of the word of GOD, by Saints, Popes, Archbishops, &c., no wonder that such a "*Roman faith*" *predominates!*

But why "wonder with this great admiration?"

Are we to be "ASTONIED," that even they who in "*rejecting* the *engrafted* word, which is *able to save their souls*," should be able to *atone* for their *own sins;* when the Archbishop of Lucca, "*led by the error of the wicked heretics*," calls upon "the faithful TO ADORE" a huge *doll*,[2] that he *assures the people* saved the Roman Duchy from the Cholera?

Than this, can "*Priests* clothed in *albs*," make a "*more awful disclosure?*" [3]

Surely, Rev. Sir, when thus teaching, you must forget, that "the Lord had no respect for Cain's offering," although "of the fruit of the ground;" and not his "*own meritorious works.*"

Whereas here, "the *obtaining merit towards* GOD," thus

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ters, iii. 25. For telling wilfully, and that about "THE TRUTH" ITSELF, such "lies in hypocrisy," would it not have been more appropriate to have "*cauterised*" the tongue? Title page. At one time SAINT Liguori "was raised more than a foot from the ground." Lett. i. 21. This is taught by a *Christian* Church, *as are the miracles of the Bible.* Are we then to wonder at the infidelity that so abounds; especially in the "*Heart* of Popery," (see note 2, p. 39,) the SAINTS so "*persuading and prevailing?*"

[1] What, was such a death required for an Archbishop, when we are assured, that "Even REPENTANCE IS NOT REQUISITE ..... INDULGENCES SAVE NOT ONLY THE LIVING, BUT THE DEAD?" Apoc. Sketches, p. 129.

[2] "Idol. Worship. of Virgin Mary," p. 16. "Is it written?"

[3] Bordeaux New Test. Rev. iv. 4. "How readest thou?"

by his own suffering,[1] "*reveals*" *altogether the whole* "*mystery of iniquity*," in a Catholic Archbishop's trusting "to *the filthy rags* of his *own righteousness*" for "*salvation:*" instead of to "the blood of the Lamb which cleanseth from ALL SIN." While, O wretched man that he was! as an infidel;[2] he had but to look for peace *in Purgatory:* not entertaining the smallest hope whatever,

> "Of being a glorious guest,
> "WHERE the wicked CEASE from troubling,
> "WHERE the weary are at REST!"

Oh! how like is this to an officiating Archbishop of "*the* ROMAN FAITH,"[3] who, *outwardly*, though "in scarlet colour, and decked with gold, and precious stones, and pearls; having a golden cup in his hand full of abominations;" is nevertheless, while in teaching such "doctrines of devils," and "errors of wicked heretics"—such *moral Theology* as is this of holy Mother Church, *inwardly*, but as was *Inez de Castro*, when, in being exhumed, she was enthroned: that is, ONE ENTIRE MASS OF CORRUPTION AND PUTRIDNESS.

P. of Mary. Are then the gates of Hell to prevail against "*the Church?*"[4]

O. C. Search the Scriptures. As in the Psalms, Saint Buonaventura, effacing the word Jehovah, writes the name of the Blessed Virgin; so go you and do likewise, in reading *Rome* for "Babylon," in Jeremiah li.; and the Revelations xviii.: and for "the Prince of Tyre," read, *the Pope*, in

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[1] Bordeaux New Test. Heb. xiii. 16. Text Book, 59.

[2] HEB. iii. 17-19. Note 2, p. 8, and note 4, p. 13. Is the "REST" of Purgatory—which is said for the time being, to *exceed the torments of Hell*—that of which GOD speaks? Palmer's Letters, vi.

[3] See in what "*spurious*" dresses for "genuine," Dr. W———n (a titular Bishop) appears. Tyler's Prim. Christ. Worsh., App.; and in Turton's Obs.

[4] "*Golden cups* now, and *Treen Priests*," (Bonafacius. J. 120.) Do they make a Church? *without* "*teaching the people to observe* ALL *things whatsoever Jesus Christ commanded?*" Apoc. Sketches, 232.

Ezekiel xxviii.; and you will then know that of which you are at present ignorant.

GOD is now "rendering to Babylon her *recompence*." And with that "great city," destruction would come upon all, but that many will be found, who, "having lived with Christ, will reign with Him;" although "as brands plucked out of the fire," they "had received the mark of the beast."

Yes, "loving many freely, GOD will, and has healed their backslidings," "*if born sons of the giant.*" But, how differently to *those*, who "crucify to themselves the Son of GOD *afresh*, and put him to an open shame, by a *voluntary* relinquishment *of*, and *apostacy from the Gospel*, the faith, rule, and obedience thereof," in worshipping and serving the "*one only* GOD, *through the one sole, and only Mediator and Advocate, the man Jesus Christ.*"

So that, if in *spite* of holy Mother Church, and her "*Roman faith,*[1] *and doctrines taught of devils,*" the sinner trust *entirely in the merits of the Saviour: remembering throughout life, that "without holiness no one shall see the Lord"*—although nursed in the hold of every foul spirit—although from their *birth* surrounded by *Mariolatry:* yet, if only *outwardly "marked by the beast:"—only nominally* holding to GAETA; the branches of many shall spread, and their beauty be as the olive tree, growing as the lily, and casting forth their roots as Libanon."

Whereas those who uphold and countenance the "*moral Theology*" of your "SAINTS;" especially after "*the awful*

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1 "SIRS"—Were there *then two* infallibles? "SIRS, what must I DO to be be saved? BELIEVE," &c. Canon xii. "If any one shall say, that *justifying faith* is nothing else than reliance on the Divine mercy remitting sin for Christ's sake, or that that by which we are JUSTIFIED is RELIANCE, and reliance only, let him be ACCURSED." And this, although St. Paul assures that "While we are yet sinners, Christ died for us," "being justified FREELY by his grace." Rom. v. 8, and iv. 24.

Disclosure" made to them, though, through *wilful* ignorance *they wist it not;* yet must they be as the *false* lights from a beacon, to OTHERS—and as "a *leafless tree*, upon the top of a mountain—*bereft of its branches, to themselves!*"

"Whosoever is of the faith, is *blessed with* faithful Abraham:" without having "expiated their own sins, by a violent death in the street."

"Being *washed*, and *sanctified*, and *justified in the name of the Lord Jesus Christ, and by the Spirit of our* GOD"—*when we die, we* REST *from our labours and our works do follow us*" (*they do not take us there;*) "*being justified freely by grace.*"[1] But which doctrine, "*alas! my brother,*" you, though *calling* yourself a master of Israel,"—"a schoolmaster to bring men's souls to Jesus Christ, *are obliged to renounce;* teaching, that your "*Roman faith*" sets it forth as "taught by devils,"—as direct *Lutheranism;*—because "*unsealing those things which the seven Vatican thunders, from her seven hills, had sealed up—he (Luther) now wrote them.*" *Therefore*, while teaching such "*moral Theology,*" and such *a word of* GOD *as is that of your* "*Bordeaux New Testament,*" *&c.*, the *present* Archbishop being so taught of "*the old prophet,*" *of Gaeta;* may well boast, that "just as *Rome-Babylon the great*" is the *head*, so is *Paris* the HEART of the ROMAN FAITH."[2]

But, Rev. Sir, what "*opponent*" could have uttered a more bitter sarcasm than is this?

P. of Mary. As "a dear brother in Jesus Christ," I entreat you, only to hear "the Church."[3]

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[1] Mine adversary has indeed written an Epistle of "*Roman* Faith."

[2] We know well, what were the effusions of this "ROMAN HEART" in 1572, 1685, &c. And having *dethroned* GOD in 1793, how natural is it that in 1849, they should undertake to *enthrone an Anti-Christ in His place!*

[3] No, YOU shall hear "THE TRUTH" *instead.* "In a hole in a wall was found secreted a box, in which a poor Carthusian brother ["in Jesus Christ," of mine,]

O. C. Well; seeking for fruit at *Gaeta*, but finding only "those *very naughty Roman figs, which cannot be eaten, they are so bad*"—We ask again for "*the Church;*" hoping at last, to find those "*splinters of light,*" which *should* emanate from "*the Church of the living God.*" Whereas, alas, what in its place do we find, for that "light that is sown for the righteous," but a poor DOTING CREATURE—"bare footed, and with a halter round his neck"[1]—and so surrounded by "a cloud of false witnesses" that "in blackness and darkness" so obscure the throne of GOD from his view; that in calling upon a sin-offering creature as "ITS mediator;" upon the Blessed Virgin[2] as "the ONE SOLE *Advocate in Heaven:* IT forgets that GOD in his[3] mercy, has gathered her into the grave *in peace;* that her eyes should *not see* all the evil which has been brought upon *this place.*"

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had deposited the following prayer: O most merciful GOD [*not immaculate Virgin*, see note 2, p. 29,] I know that I can *only be* saved, and satisfy thy righteousness by the *merit, the innocent suffering, and death of thy well beloved Son. Holy Jesus, my salvation is in thy hands.* Thou canst not withdraw the hands of thy love from me, for they have created and *redeemed* me. Thou *hast* inscribed my name with a pen of iron, in rich mercy, and so that nothing can efface it, *on thy side, thy hands, and thy feet.*" Apoc. Sketches, 212. Rev. Sir, "this *poor, ignorant*" brother in Jesus Christ, having so "separated himself" from the "ROMAN FAITH," do you wonder at his "*secreting*" his letter? What, his "*Salvation*" in the hands of *Jesus Christ!* (See note 2, p. 29. The prayer of Greg. XVI.) His was the more sure word of prophecy; whereunto ye would do well to take heed, as unto "*a light* that shineth in a dark place, until the day dawn, and daystar arise in your hearts." Whereas St. Amb. calls Rome "*Caput superstitionis.*" J. 421.

[1] "They that did feed delicately are desolate there in the streets: they that were brought up to *scarlet*, embrace dunghills!!" but "they repent not of their deeds!!!" Yet let us have hope. For as the late pious Bishop Horne wrote, "Even PIGS can look up to heaven,——*when thrown on their backs.*"

[2] "But in order that our most merciful GOD may the more readily incline his ear to our prayers, and may grant that which we implore, let us *ever have recourse* to the intercession [1 Tim. ii. 1, 5] of the most holy Mother of GOD, the *immaculate* Virgin Mary, our sweetest Mother, OUR MEDIATRIX," &c. Enc. Letter Pius IX. 23. Brit. Ref. Soc. See note 6, p. 18.

[3] Gl. of Mary, Dub. 145. See note 4, p. 13, Venn's Cor.; and note 4, p. 22.

Then, regarding in *pity*, and *commiseration*, this *poor creature;* who is himself "*deceived*, as he *deceives*" others: listening to his discourse; we hear him say, "*Papa non est* HOMO!"[1] for he really fancies himself "the *Lord's Christ;*"[2] "*The Lion of Judah;*"[3] "*The good Shepherd;*"[4] "*The Lord* GOD *upon earth;*"[5] "*The visible Jehovah;*"[6]—saying, "*To me all power in Heaven and on Earth is given.*"[7] "*So that it is necessary to salvation for every human creature to be subject to the Pope*" *of* "*Gaeta.*"[8] Thus proving, by his calling upon a strange god, *instead of* "*giving glory to the* GOD *of Heaven;*" that "where Christ's *Vicar is*, Christ *Himself is most certain not to be found.*"

Again we go to "the CONSULTER, whom the Lord our our GOD hath driven out"—and "hear a *deeper speech than can be perceived; a stammering tongue that cannot be understood:*" for it tells us that "*whosoever rejects Tobias,*[9] *as not canonical, is* ACCURSED." Does the "Consulter, or Wizard" make an exception "*to such abominations,*" *in respect to S. Jerome, and the Fathers?* Because, Rev. Sir, in your letter, in direct contradiction to this "*consulter, or charmer;*" you contend, that *an apostate* "curses *not her father*," although he, as a *heretic*, in this instance is "in *unanimous consent with the Fathers;*" *as you have sworn to be;*[10] affirming *with them, that* "*Tobias* IS NOT CANONICAL." And if so, Rev. Sir; then, *necessarily* must it be, that her "lamp is *not* put out in obscure darkness" (although a *really* WISE MAN says that it is;[2]) on the same principle, that the "*adultress taken in the* VERY ACT," may *swear to her husband*, that the

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[1] Edg. Var. 129.
[2] [3] [4] "Mariolatry," 87, &c.
[5] Edg. Var. 130.
[6] Hung. Conf. Vind. 8.
[7] Edg. Var. 131.
[8] Notes of *Ch.* 103.
[9] Vulgate. Venice, 1706. De Canon. et Hier. Prol. Galeatus.
[10] Prop. III.
[11] Prov. xx. 20.

marriage[1] bed is *undefiled.* "BECAUSE having *confessed* her GUILT,[2] she is absolved!" Or, "by a *mental reservation,* she may *mean,* that she has not been guilty of *Idolatry*—which is *adultery:*" that she has not been out *a whoring with the Archbishops to* ADORE *the celebrated dolls of Lucca and Pisa, &c.*[3] Such *lasciviousness* as is this, may be "*most convenient food*" for the *bachelor* "*shepherds* to give; but *will not* GOD *punish the goats?*"

A poor simple, ignorant priest, preached—"*Go unto* SAINT *Joseph:*" probably not knowing that "Joseph, the *husband of Mary;*" and "Joseph, the husband[4] of *Asenath;*" were different persons. Just as his *Holiness,* Gregory II., while denouncing *Ozias* for breaking to pieces the[5] brazen serpent; commended *King David's miraculous anachronistic skill,* "in placing the Ark, and the same brazen serpent in the temple of *Solomon.*" How like is this in you, Rev. Sir, as being, no doubt, equally well instructed in Bible history: to send me; saying, "*Go to the Church.*"[6]

Well; again, and again I go. I go to you for an explanation of Col. i. 24, and you tell me that "Christ's merits are *infinite:*" and that "with *good*[7] *works, &c. applying to*

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[1] "*Awf. Disc.*" p. 68, 69. What is the DRIFT of the *bachelor* "*Saint*"-*Tartuffe's* MEANING HERE?

[2] Without any "*hyperbolical expression,*" with *Jewel,* we may here say, that this is "*unreverently misensed,*" may we not, Rev. Sir?

[3] "*The holy Face at Lucca.*" "*The Lady of the Organ at Pisa,*" &c. "Lucca," see Idol. Worsh. Virgin Mary, Brit. Ref. Soc., 16. See note 2, p. 36. "Is it written?" "How readest thou?"

[4] It is pretended that the Blessed Virgin was but the *companion of Joseph.* However, "*It is written,*" that *Joseph* "*knew her* NOT TILL she had brought forth her FIRST *born* son." That SHOULD settle the subject.

[5] Edg. Var. 425, &c. See note 4, p. 14. "Search the Scriptures."

[6] "When they shall say, Seek ..... unto wizards that *peep and mutter,* &c. To the law and to the testimony; if they speak not according to THIS word, it is because they have no light in them."

[7] "*Christ's merits being* INFINITE," the *merits* of the *finite creature* are *required* to help out those that are INFINITE." Is that what you mean, Rev. Sir?

ourselves the merits of our Saviour, we shall be saved." Now this will do for "*Roman faith*:"—but no further. Cardinal Bellarmine[1] tells us that five celebrated doctors of your Church, "understand 1 Cor. iii. 11—15 all *differently*:" (each dashing his head against the other, as Charles Albert dashed his head against Radetzki's !) and so it remained, till in the last days, a more resolute, hardened blasphemer rose in the person of the Archbishop of Bordeaux; who, translating it, says it is—"He himself [2] shall be saved, yet in all cases as by *the fire of purgatory*." Now, Rev. Sir, if otherwise:—that is, "not wilily," you can prove *purgatory;* why coin *false money*, that no Jew will take? Well, wishing still to take your advice; I once more, in going to "*the Church*," listen to "the sound again from the seven mountains:"—and what is it that is heard, but a confused stammering "*echo*," John of Tuam *leagued with* "*the Devil, contending against*" [3] "*Dr. Miley*, a priest of Mary's," *for the carcass* of Dan O'Connell! Are these "the *two trumpets*, made from *one whole piece of silver*," that give this *uncertain sound*, as though it were "*one barbarian speaking in an unknown tongue to another barbarian?*"

How is this, Rev. Sir, has "the GOOD *Shepherd's*" voice "*charmed so unwisely*," that after eighteen centuries, Dr. Miley is to be left *all alone*, to contend *with the Devil*, AND *John of Tuam; and that too, for "such a bone?"*[4]

P. of Mary. Not "being faithless, but believing" *what-*

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[1] Finch's Sketch. Oh ! that this book were *reprinted, and in a cheap form.*

[2] Bordeaux New Test.

[3] See, "Is *Mr.* O'Connell in PURGATORY?" 20,000th. What, does *John of Tuam want to keep back part of the price*" "till he hears the CHINK in the box?" Tetzel and Co.

[4] What, when Peter himself said to others, "How is it that ye *have agreed together to tempt the Spirit of the Lord?*" What, "like that which is *never* satisfied," does *John of Tuam* "ever cry, Give! Give! to redeem thy brother, &c.: GOD *will accept a ransom for him*"—or at least *the Pope will*,—or *I, at any*

ever "the Church" teaches; am I to dispute her authority? Read the Vulgate—there you will see it distinctly asserted, that while you are "*accursed,* if *you* reject the Apocrypha:" S. Jerome, in "denying *that it is* CANONICAL,"[1] *is prayed to as* "A MOST BLESSED SAINT," *now in Heaven.* Consequently, why not *therefore* believe, with Dr. Miley, that poor Dan's body "IS IN HEAVEN," in "an ACCOMMODATING SENSE:" while, to be strictly "*orthodox,*" *in the "Roman faith,"* we uphold, in a no less "ACCOMMODATING" CATHOLIC "SENSE," for "*the craft's sake,*" *of Peter's pence;*[2] that John of Tuam, so lately from *Babylon, Rome, or Gaeta: all the same which:*—must know what is right; he having heard "*the voice of the Pope, which is the voice of* GOD?"

O. C. What, then, just in fact, as the "omnipresence" of your *hero-gods,* or saints is *proved,* where it says, that "*saints, as also angels, by a certain wonderful swiftness,* which is *natural to* THEM, are in *some manner every where" at once.* Which must be, as Dr. Murray, the Popish Archbishop of *Dublin, should* explain, must be—that they are in two places at once, *because they have wings.*[3]

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rate, will,—so he "crieth ever, *Give! Give!*" Whereas *Dr. Miley* says, "BUT HE LIED." Is it thus that these two *Irishmen* are at *unity together?*

[1] Note 9, p. 41.

[2] Pius IX. in 1846 offered *indulgences* to *Ireland,* which, if accepted, were to exempt them from "the WHOLE of the *temporal punishments due to their sins.*" Were these *indulgences* so *disdained,* as not to be *accepted?* Or, is it, that those poor suffering creatures are enjoying that "REST" from their pains, which will be their portion in *Purgatory?* See Coventry Standard, July 23rd, 1847. "I speak as to wise men, judge ye what I say." Note 1, p. 3, Earl of Arundel and Surrey, &c.

[3] For, what may *he* not achieve, who can show that the Word of GOD is *directly at variance with itself!* In the Bridg. of CHRISTIAN Doct. p. 119, we read, "Is it lawful to *honour* the Angels or Saints? *Yes.* How prove you *that?* From *Rev.* xix. 10; "I fell down to *worship* before the feet of the *Angel* which shewed me these things."—*Here a full stop.* Lect. for the Times, 329. If then, Christ be THE TRUTH, to make *lies our refuge,* to teach IDOLATRY, and to hide ourselves in *falsehoods* such as are these *lies in blasphemy, must be* to make "a covenant with *death,* and with *Hell an agreement.*"

And now to conclude, this our "communing and reasoning together:"—for we will not say our *controversy*:—as each, *alike, hates controversy*:—and in this "Dialogue" nothing has been brought forward, that *admits* of being CONTROVERTED.

Therefore, now to conclude, before we part; pray tell me, Rev. Sir: whether the report be true, *viz.* That the *Wise-men*, and the *New-men*, are at variance as to certain "profane *and old wives' fables?*" Not, whether the *cloven foot at once* should be amputated. Oh no! No! No! Not at all; but whether it should not be *hidden just for the present; till the bud of Popery, (so promising* at home, *especially in the West of England)* from the *dark lanternism* of Tractarianism; expands into more *decided* JESUITISM. And for the last time, Rev. Sir, be pleased to read what follows. The story is as indisputably *true* as it is *edifying*:—or, certainly, by such WISE-MEN, it would not have been *authenticated,* AS IT HAS BEEN. But in having been "*diligently examined,* as to the *miracles handed down to posterity;*" *here,* at least, no one "*can be scandalized by the hyperbolical expressions*" *of these the holy Father's* "*writings.*"

P. of Mary reads for the last time. "The Devil coming to *Saint*[1] Dominic, as a *sparrow*, the Saint plucked him bare. And, coming again as a *monkey;* the *Saint* made *his Hellishness hold a candle, till his fingers were burnt to the bone,*" &c.[2]

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1 *Acta Ampliora S. Dom. Confessoris.* Finch's Sketch. 418. When "Satan" himself comes, "with all his power, and signs, and lying wonders," will he be able to out do *these* "*the great W.'s,*" *&c.?*

2 Another equally edifying *picture* is to be seen in "Christ's UN-holy home," the *Vatican,* of a Saint "preaching the Gospel to every creature," where he hopes, "in *persuading,* to *prevail*" with the *fishes* to become, not "only almost, but altogether" such teachers of "MORAL THEOLOGY," as was SAINT Liguori, &c. Query. Had they not better remain as they are?

O. C. Most edifying truly! "to edification, and exhortation, and *comfort*." And having now, Rev. Sir, done what we could to "edify, exhort, and *comfort*" *you*:—having, we trust, "plucked you bare:"—having "placed in your hands a *candle*" *to light up your darkness, which we expect* "*will burn your fingers to the bone*"—we leave you, with a nail we have driven in, in a sure place: and may it be clenched:—so that thereupon, thoughts varied, and edifying, may suspend and linger usefully!

Adieu, at least for the present—but

"As with gunnes we kill the crowe,
"For spoyling our releefe,
"The *Deuill* so must we overthrowe,
"With gunshote of BELEEFE."

Select Poetry, p. 37.

Being altogether, but in "an UNaccommodating *Roman sense,"*

"*Your dear brother in Jesus Christ,*"

AN ORTHODOX CATHOLIC.[1]

Pisa.
The Spring of 1849.

[1] "It is impossible for a zealous and enlightened Christian to live in the midst of a mass of error, and SUPERSTITION, and IGNORANCE, without sometimes having his spirit stirred within him, and without feeling tempted to shew his zeal for THE TRUTH in a bold and UNSPARING manner, regardless of consequences and results." Charge of the Bishop of Gibraltar, 1844, p. 37.

ERRATA.

Page 26—Line 10—turn to page 33—line 19.

Line 20—For "*There*" read "*Three,*"

Note 9—For "*Magnissimus*" read "*Nequissimus,*"

— 7. 20—For "*Comes*" read "*Come,*"

23—For "*Stay*" read "Slay,"

— 8. 12—For "1646" read "1564."

— 9. Note 1—For "*Quesnit*" read "*Quesnel's.*"

— 12. Note 1—For "*Fillinsins*" read "*Filliusius.*"

— 13. 18—For "*When*" read "*Then.*"

— 15. Note 1—For "*Within*" read "*Written.*"

Note 6—See Dr. Chris Wordsworth's letters, to M. Gondon, on Hung: Confessions.

— 17. Note 1—For "*Butter*" read "*Butler,*"

— 22. Note I, Line 2.—For "*Gris* read "*Epis.*"

— 23. 14—For "*Brook*" read "*Tiber,*"—

— 15—For "*Stay*" read "*Slay,*"

— 25. 11—Before "*acknowledge,*" place "*too,*—"

— 26. 3—"Let us not confound the Creature and the Creator both together, lest it be said of us; They have honoured the Creature more than the Creator." St. Chyrs. Jewel iii. 481.

— 27. Last Line—But Rev. Sir,—as saith St. Aug. to *another heretic*—"Is this to lay matter to matter—and reason to reason, by the Authority of the Scriptures," Jewel iii. 217.

Page 29—Line 11—For "*Prayers*" read "*Prayer*"

— 30—Last Line—To "*Matured,*" add—and "*Revealed*" in 1564—See Page 8—Line 12.

— 31. 25—For "*Roman*" read "*Royal.*"

— 36. 17—For "*Roman*" read "*Royal*"

— 37. 6—To the word "*Infidel,*" apply what St. Chyrs. saith—viz "They say i. e."—Some Heretics—*as those of Rome*—"whoso stayeth himself only by *Faith* is *accursed*—St. Paul proveth—contrawise—That whoso stayeth himself *by only Faith—he is blessed.*" Jewel iii. 244.

6—For "*Purgatory,*" it would be as well to read "*Fat-Capon-Tory,*"

— 40. 7—"*A Doting!*" Christian—when in safety he had passed by the cave's mouth—where this poor Doting Creature sat a Brimming, rejoiced that he had not taken WISEMAN'S Counsels,—so now let us in pity pray for him, while—still—poor soul—*a Doting*—he continues to imagine, That all those who are "Determine not to know anything save, J. L. and Him Crucified,—forsooth—are *Socialists Communists Heretics,* and the like! see Kelly's Pil: Prog. p. 24; and Letters Enc. 1849.

Page 41—Note 9—For *Gateatus,* read *Galeatus.*

45 — 14—As a note to *Tractarianism*—add—Just as the natural beauties of the Tadpole are developed, that the unclean spirit may proceed from its mouth, (Rev, 16, 13,) when *perfected in to the Frog;* so Tractarianism, or Puseyism; first Tadpoling into simple Popery—soon *Develops* itself further on into the full blown flower of *Jesuitism.*

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